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186* 812 the Hegelian philosophical construction, whence came the German Ultranationalist ideal, and which was now, through Khomyakov and his school (Kirejevsky, Constantin and Ivan Aksakov, Youri Samarin), to give rise to a powerful anti-Germanist reaction.

186* 539 Khomyakov's odes constitute what we might call the epigraph of Muscovite Slavophilia. They are a pathetic and prophetic appeal to Slav solidarity: 'Look Southwards over the vast steppes, and the distant West. . . . Numerous are they, in the Carpathians and in the chasm of the Balkans, numerous are our brethren, slaves of the Turk or of the German. . . . Warm them at the fire of your love, and the day will come when the eaglets, our brethren, bursting their bonds with their brazen beaks, will, in their turn, fly off, as eagles fly'. (*Ode to the Eagle*, 1832.) The *leitmotiv* of these odes is the divine mission of Russia, who is to raise up her brethren and snatch them from the oppressor's yoke. But this mission does not go beyond a moral hegemony. 'Be not proud', says the poet elsewhere, 'in your dealings with Belgrade, O Prague, capital of the Czech countries! Despise not the Bohemian sanctuary of Vychegrad, O Moscow of the gilded domes! Brothers in blood, let us all remember that we owe each other equal and fraternal affection'.

186* 208 The Slavophile school, in its early days, had what we should now call a 'bad press'. The Westernists, who then controlled the critics and moulded opinion, represented Khomyakov's • [292] friends as Chauvinists and Obscurantists. People made fun of their faith in the native virtues of the *moujik*, their extravagances in the matter of dress, the *mourmolka*, the traditional bonnet which they had adopted with the Russian costume, and especially at their illusions as to the expansion-power of Russian culture at that time. Nothing is so dangerous as a metaphor cast into the whirlpool of international life. Pushkin had one day written this unfortunate line:—

> 'Will the Slavonic streams all come and lose themselves in the Russian Ocean?'

186* That was sufficient to lend credence to the idea that Russia considered herself to have a divine mission, that of liberating her racial brethren, and grouping them around her. When the Russians spoke of 'Slavophilia', the West persisted in understanding 'Panslavism'. Yet they were two very different things.